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WEEKLY REVIEW.

—The simple announcement of what the Lord has been doing, is said to have led to the conversion of souls in Scotland and England lately. Surely a great responsibility rests upon us to do what we can to communicate this information. The secular papers breathe not a word of the most important movements now transpiring on this earth. Our readers at out-stations will do well to endeavour to make known to those around them these wonderful works of God, which are specially the voice of God to this generation.

—The rice-dealers in Calcutta say that the Government relief works are cutting them off from the opportunity of selling to their usual customers, and that they must export the rice in order to save themselves from loss. It is also said that hale and hearty men from other districts are flocking to the famine districts for the sake of getting employment on the relief works. These things just illustrate the truth that when a great evil has fairly set in, it is not an easy thing to do battle with it.

—We have been favoured with a copy of the *Ceylon Monthly Guide*. It is a religious periodical and we have read it with much satisfaction. The editor hopes to make it a weekly, before long.

—Belfast has now its weekly *Witness*, as well as Edinburgh, and a very good paper it is. A notice to its readers says that by cutting the paper along the top it may be divided into two papers—one entirely of a religious nature, the other secular. We find however that the secular portion has a rich leaven of religious reading. But the notice as it stands suggests to us that the religion of a good many is of this character; there is a religious department of the man's life, and a secular; a religious aspect of his character and a secular; some may be acquainted with the one side of him and not at all with the other. It is better not to be cut at the top in this way. Whether ye eat or drink or whatsoever ye do, do all in the name of the Lord Jesus. We learn from the *Witness* that the Rev. Narayan Sheshadri is expected to preach in Dublin, Belfast, and other Irish towns in March. The Rev. Dunlop Moore, formerly of the Guzarat Mission, proceeds to New Zealand. The Rev. R. Montgomery, Surat, reports the baptism of nine converts.

—The Lord has greatly blessed the labours of Mr. Seale, local preacher of the Methodist Church at Kurrachee. In about six weeks that he has been there, 60 persons profess to have found salvation in Christ. A few of these are soldiers but the majority are civilians. We have here an illustration of the saying, There is that scattereth and yet increaseth. It was thought at first to be a matter of regret that a regiment in which 36 men had been led to Christ in connection with the church at Poona, should be removed to Kurrachee. This involved the necessity of making some arrangement for the supply of means of grace. But it now appears that the removal of those first believers just became the opportunity of a work of grace in Kurrachee. Very many illustrations of this scattering with increase, have presented themselves since the beginning of this work two years ago in Bombay. Men whose absence we thought would have seriously crippled the church have been taken to new fields, and not only has a saving work been wrought in the new places, but the original body of believers instead of being weakened have been surprisingly developed. Thus we become aware of a most important law of the Spirit. A church is injured by caring too much for itself. There is a great deal of reserved power in every body of believers, ready to be developed when the need and the opportunity concur. The early Christians were scattered by persecution and went everywhere preaching the word; but it is not necessary that we should wait for persecution to scatter our forces; faith will secure the same result. In the light of such an experience we see what a fatal mistake is made by the churches at home in keeping 1000 ministers for themselves while they send 10 abroad. It would be the occasion of a stupendous and undreamt-of blessing to themselves, if the 1000 could be scattered abroad and only the 10 kept at home; that is, provided the Spirit of God be left free to raise up whom he will. Wisdom is of course necessary to see that a church is fairly inracinated and has the needed vitality, before branches can be taken from it for transplantation; but there must be a margin for faith, and the wisdom will not be withheld.

—The Lord is carrying on his work gloriously in Madras. Scarcely six weeks have elapsed since Mr. Taylor began his services there, and already 230 persons profess to have found salvation under his preaching.

—The average stay of a vagrant in our Workhouse (Vagrants' Ward) is 39 days. They belong to all classes. While 58 of those admitted in 1872 had been sailors, and 50 railway guards or porters, as many as 62 had originally been clerks and writers in the service of Government or of private individuals or companies. We do not know why the name of Workhouse is given to this place of detention. That it should be a workhouse and that the men should be made to earn their own bread, is the one thing above all demanded in their behalf, at the hands of the State; yet it is the one thing that is omitted, and now the Government of Bombay are asking for liberty to introduce flogging. We do not object to flogging for criminals, and there is no doubt such a thing as criminal vagrancy, but it is certainly not what is wanted for those who are in the Vagrants' Ward. It is a pity, we think, that this establishment should have been connected with the House of Correction. A distinction should be made between those who have pauperized themselves through drink, and others who are unavoidably out of employment.

—A correspondent of the *Times of India* in N. Behar says:

> The Government ordered its ryots to use the opium lands for rubbee if the poppy could not be grown, and this considerate permission, given after the advances were made, they have pretty generally availed themselves of.

Thus it appears that grain may be raised where opium cannot; that at a late moment when it became evident that the opium crop must prove a failure, 'considerate permission' was given for the substitution of grain, and the ryots generally hastened to avail themselves of the permission. Our minds are very much occupied with the thought of the multitudes threatened with famine in India; but should not some thought be given to the hundreds of thousands in China whose lives are blasted by the opium raised in this country? Have our readers ever seen a confirmed opium consumer? They will know that all that is worthy of the name of life is taken out of him by this habit, and they who have the misery of being dependent upon him hourly curse the day when he sold himself to this demon. Yet how many thousands of acres of the best land of India are devoted to this culture by a law of the State!

—We have had the pleasure this week of making the acquaintance of three representatives of the Native Church of Jaffna, Ceylon, connected with the Am. Board's Mission there. One of these is an ordained minister. They are interested in the establishment of the Jaffna College, which was begun in 1872. This is an indigenous institution. Its object is to furnish a superior education both in English and in the Vernaculars. Though some of the Missionaries teach in it, it is not a Missionary institution, and is interesting as an attempt on the part of Natives (Native Christians and others) to place on a permanent basis a high educational institution. Our friends are hoping that they may receive aid from some of the Native gentry of Bombay. About Rs. 10,000 have been subscribed in Jaffna and Rs. 37,500 in America. What if prosperous Bombay should extend a helping hand to Lunka, and endow some of the Native professorships in this institution?

—The *English Mail* is a newspaper which has just made its appearance in Bombay, embodying the English news brought by the Steamer, to appear weekly a few hours after the arrival of the steamer. We fear the *Home News, Overland Mail*, etc., will suffer by the publication of this paper, price 2 annas, but such is human nature that we

fear this consideration will not much trouble the conscience of its conductors.

—We have just received a letter signed by Mr. Boerresen, giving a very dark picture of the prospects of the Santhal country for the next eight months.

We have much pleasure in noticing the Report of the Am. Marathi Mission for 1873. The net gain in the membership of the churches is 78, making 707 members in 22 churches. Some of the points mentioned in the Report have been already noticed in our columns. We hope to make some extracts from the Reports of the different stations. With reference to the course pursued by Bishop Douglas in sending agents of the S. P. G. into the Ahmednuggur districts, the following manly utterances demand attention:

If missionaries of another society were to be sent here, it was still possible for them to occupy those parts of the district in which there had been less labour by us, and few of our agents were located. There would thus be less danger of unpleasant interference with each other. But we find no such courtesy is extended to us. On the contrary, the efforts of this society are pushed just in the direction where most of our churches and labourers are located. In adjacent villages, and sometimes in the same village where we have had a church and teacher for years, their agents are stationed. The motive for such a course is too transparent to need suggesting.

The Report of the S. P. G. Society speaks of the large number of baptisms by their missionary in this district the past year. As this is the first year of his residence here, it will be evident on a moment's reflection whence these persons came: When baptism is substituted for regeneration, and ritualism for religion, it is not hard to find candidates to be baptized. There are thousands around us who believe Christianity to be true, and want the salvation it offers. But they are not ready to give up sin and come under the restraints of a holy life. To such it is no doubt pleasant to learn that they can come into the Church, through a prescribed ritual, without any radical change in their manner of life. We shall not run a race with any one in regard to the number of baptisms. Our aim is to bring into the Church of Christ only those who give evidence of faith in Him, and a renewed heart. If the unregenerate and worldly are received, they will inevitably drag the church down to their low standard of morality and spirituality. The more such men come into a church, the weaker it becomes. Better is Gideon with his three hundred approved, than with ten thousand whom the Lord rejects.

We sometimes wonder what exposition of the "golden rule" those who justify such intrusions make for themselves. Are there no rights in this world but those of property? Does our Master guard by all the sanctions of civil law the right of the husbandman to the harvest for which he has laboured, and does he look upon the labours of His servants in His spiritual vineyard as giving them no right to the fruits of their toil? We "have not so learned Christ." These rights are as sacred in His sight as His love for His people is fervent. A wrong persisted in does not in time become right, and protests disregarded are not therefore nullified. Every enterprise in the end will develop the legitimate fruits of the principles on which it is worked. To build up a true church of Christ and at the same time ignore His own law of brotherly love is impossible. We leave the results of this intrusion with Him who is "faithful and true."

Connected with the Mission are 7 Missionaries with their wives, 2 female assistants, 14 Native Pastors, 5 licensed preachers, 4 other preachers, 1 editor, 22 Bible-readers, 36 teachers, 13 Bible-women, 6 female teachers. In all, 16 foreign and 101 Native labourers.

With regard to the wonderful religious temperance movement in America, a leading article in the *Times* gives very interesting details. Half the liquor-shops in Ohio have been shut by this crusade of the women. Here are some extracts:

The drink-sellers have been beaten, and the women have done it all. It was at the beginning of the present month (February) that the women in the chief towns of Southern Ohio determined to put a summary stop to the sale of intoxicating liquors, and for this purpose devised and organized the operations of a campaign already known as the "Women's Whisky War." The tactics employed were simple, and appear to have been signally successful. The ladies met for action in a church, from which, while the bells were ringing encouragement, they marched in solid formation to the particular public-house or saloon selected for attack. The first proceeding was to "summon" the garrison by requesting the publican to close his doors and give up his business. Upon the refusal which was naturally returned to this invitation the operation began. Exactly in front of the public-house door an encampment was formed and a meeting opened, at which appropriate hymns were sung and prayers offered up for the conversion of the obdurate liquor-dealer. Perhaps this might be endured, but the women adroitly brought up other forces in aid of the siege. As the publican's customers passed their lines they took their names down, and afterwards published the list of the offenders, with sundry particulars of their families, the number of their children, and the way in which they treated their boys and girls at home. Meantime the investment is maintained without remission, one band of women succeeding another on duty, and "this thing," says our American correspondent, "which attracts large audiences, goes on until the saloon-keeper surrenders, when the whisky barrels and beer kegs are stove amid great rejoicings." As the actual and visible result of the fortnight's war, our correspondent enumerates fifteen towns of Southern Ohio in which "nearly every liquor-shop" has been shut up, and we are assured that in this division of the State the drink trade generally has been reduced to one-third of its former proportions.

At Franklin one keeper of a public-house hired a band of music to drown the voices of the psalm-singers, and gave a ball in the saloon exactly at the time of the prayer-meeting, but the women outstayed both dancers and musicians. In the end the man succumbed, and "now religious meetings are held in his bar-room."

But the most memorable incident of the war occurred at New Vienna. In that town there are, or rather were, altogether forty liquor-shops, all of which save one surrendered upon summons. The exception was a saloon kept by a Mr. Van Pelt, who not only defied the besiegers, but threatened them with an axe. His business, however, was brought to a standstill, seeing that no customer, however thirsty, cared to run the gauntlet of the women on picket; but he kept his post, nevertheless, declaring that he would neither be bought out nor scared out. Unfortunately for him, the capitulation of his fellow-publicans enabled the besiegers to concentrate their efforts on his shop, so that his endurance at length began to fail. Taking gradually a "kindlier view of the situation," he sent the ladies out some beer-kegs to sit upon—a piece of civility which they acknowledged by arranging the seats in a semicircle round his front door. Still the siege went on, Van Pelt proclaiming that he "would hold out as long as he could raise money to buy a pint of rum," and the women rejoining that they "would keep at it till they prayed him out." In the end they succeeded, and Van Pelt gave way. Great were then the rejoicings; the church bells rang, and a vast crowd followed the women, who marched in procession to receive the surrender of the saloon.

The proprietor then came out, authorized two clergymen to roll his stock of liquor into the street, and stove in the barrels with the very axe he had brandished against the besiegers. In this interesting situation he was photographed, after which ceremony he went over bodily to the enemy, netted 30*l.* by a lecture revealing his experience as a liquor-seller, and "is now a missionary in the cause, doing zealous work in the neighbouring towns."

The accounts from Scotland and England are cheering in a high degree. From 1000 to 1800 still continue to attend daily in the noon prayer-meeting at Edinburgh; special services have been held in many churches, continued in each for a week or more, and many have remained behind anxious for salvation; a meeting is held every Monday in the Free General Assembly Hall for converts and anxious inquirers, with unabating interest. The accounts of the work in Dundee are most interesting. Here are some glimpses of it from the *Christian* in a letter from Rev. John Macpherson, Dundee, Feb. 13:

Last Friday, Messrs. Moody and Sankey held their All-day meeting, in Kinnaird Hall. Long before ten o'clock—the hour of meeting—this spacious room was filled to overflowing.

It was a day long to be remembered in Dundee. Neither its memory nor its fruits will fade with the present generation. Many of those present had come considerable distances, from places north, south, and west. Ministers, missionaries, evangelists, elders, deacons, Christian workers, and members of churches of every evangelical denomination, were there; but the assembly was distinctly and simply Christian.

To those who sat on the platform, and especially to ministers and other Christian workers who have toiled long and hard in the vineyard of the Lord, it was no ordinary joy to look on so many faces now radiant with happiness, and anon bathed in sweet, silent tears. The whole aspect of the meeting was like a peaceful sea gleaming in the summer sun, whose many rippling waters murmur only songs of joy and praise. Although the services were carried on continuously for six hours, there was no discord, no monotony, no weariness. Of sensationalism there was none; a holy calm, a sweet and solemn sense of the immediate presence of the Master of assemblies, seemed to rest on every soul. "Be it unto thee according to thy faith," was the word. Every little vessel had its own share; every cup seemed to overflow. Venerable men of God were heard to say they had never seen such a day. Like Peter on the mount, many were ready to exclaim, "Master, it is good for us to be here." Good, indeed, it was, because of what we saw and heard and felt; Jesus was so very near, and heaven seemed so very real.

The last hour was occupied by Mr. Moody in a powerful address on good works, which he based on Scripture and illustrated in a most effective manner. This being his last public address in Dundee, the speaker threw into it uncommon energy. His words fell like blows. At several points the solemnity was so deep that many felt they were sinking under the shadow of things unseen and eternal; at the same time there was a tenderness that melted many hearts, and the preacher and his audience wept together.

Thus terminated a service eminently fitted to strengthen the weak, cheer the sorrowful, embolden the timid, to raise all to a higher platform of Christian attainment, and, in particular, to mitigate the severity of our Scottish manners, and to loosen the bonds of stiffness by which our northern religion has been too long characterized. This day was emphatically one of the days of the Lord, a special day of grace—a day snatched from time and earth, and given, as few days are given, to the high business of the soul and eternity. The impulse thus imparted to faith and love, to prayer, and Christian work, and holy living, in this town and neighbourhood, is very great. To God alone be all the praise!

On Saturday morning, amidst innumerable regrets, Messrs. Moody and Sankey left Dundee for Glasgow, whither we follow them with many prayers. And here let me say, in a single sentence, that their whole work is characterized by a constant appeal to the Word of God. No place is given to mere excitement. In their prayer-meetings, their Bible-readings, their evangelistic services, their dealing with inquirers, they acknowledge and employ no standard, no rule, no guide, save the Word of the living God. Hence there is a total absence of fanaticism and extravagance.

A letter from Andrew Bonar in the same gives an account of the work in Glasgow. It corresponds remarkably with the accounts previously received from Edinburgh and Dundee: the largest hall in the place filled to overflowing and three churches filled with the overflow; a daily prayer-meeting with 1500 in attendance, "a meeting that sends us back to apostolic times, when the multitude were of one heart and of one soul;"

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Christians awaking, rejoicing, working; and multitudes discovering their need of divine grace. Of one of the meetings Mr. Bonar says:

Mr. Moody was enabled to speak in marvellous power, and the Spirit assuredly was working, so that from time to time the whole mass of souls seemed moved and bent down under the truth. The hymns sung, too, appeared to have a wonderful power on that audience of men. When at the close those were invited to remain longer who were on the Lord's side, or wished to be, above a thousand kept their places; and when, after four brief prayers had been offered in succession, they were let go, a large number of anxious souls remained. Many of these last were very deeply concerned. In short, it was one of those meetings that can never be forgotten. "The power of the Lord was present to heal."

With regard to the mission-week in London the accounts go to show that we were right in our idea regarding it. The Ritualistic workers naturally attracted a good deal of attention, but the movement as far as they are concerned will spend its chief force in the mission-week. But in very many churches a quiet work began then, which will go on developing and gathering force. We have only space just now for the following notice:

Of all hopeful signs in or around London, perhaps the most so is the Daily Noon Prayer-meeting at St. George's Hall; commenced simultaneously with the Mission Services, it has been decidedly a success, and towards the close of the week the large hall has been full, and many standing. It is chiefly conducted by Scotch ministers, who are fresh from the sight of God's wonderful works in Edinburgh, Glasgow, Dundee, and elsewhere, and are able to speak that they do know, and testify that they have seen. The five minutes' system is adopted, with great benefit to all. Incident, illustration, exhortation, praise, silent and audible prayer, intercession for others, all find their place, and all are edified and strengthened.

The Bombay Guardian.

SATURDAY, MARCH 21, 1874.

CONSECRATION. II.

An article on the subject of Consecration, marked No. I., appeared in our issue of Nov. 29th last, and should have been immediately followed by a second paper. To our great surprise we find now that this was never supplied; an erroneous impression that we had completed the discussion of the subject got possession of our mind. We accordingly resume the subject. But as some of our readers may not have seen or may not remember the first article, we must briefly refer to it.

We spoke of Consecration as the complete and unreserved surrender of all our powers to the service of Christ; that his will and his alone may be accomplished in and through us. The Christian has been bought with a price; bought in his totality; body, soul, spirit, time, influence, all he has and is. That he thus belongs to Christ is admitted by the Christian. And yet, as a matter of fact, very few seem to think that they are to make more than an approach to such an entire and exclusive living for Christ. What they call an Act of Consecration is a solemn recognition of the fact that they belong to him, and a strong resolution to do their best to live solely for him, but without any idea that they will really be able to give him the control of all their being. Piety is a name given to a very partial fulfilment of this pledge; and a man grows in grace as he is enabled to carry it out more fully. Ordinarily a contract is violated by *any* failure to carry out its stipulations; diversion of any power to a purpose not sanctioned by the engagement, is embezzlement or fraud. But it appears to be understood that the Christian is not expected to do more than make an approach to entire faithfulness; while he lives he must in some things, more or less, be unfaithful to Christ. For what would a contrary supposition be but perfection! It would seem as though the seraphim of God stood with flaming swords waving the Christian back from the region of faithfulness; he may reduce his unfaithfulness to a minimum, but must not dream, at his peril, of being as good as his word, or of yielding to Christ all that Christ has bought. At the close of our article we asked: May the believer receive Christ for all that God would have him to be and to do, in this life? In this life is there such a thing as entire consecration maintainable?

We turn to the Scriptures for their testimony, and immediately several very positive affirmations present themselves:

"I can do all things through Christ who strengtheneth me," says Paul. Was this an exclusive privilege of Paul? Nay: "All things are possible to him that believeth." Faith unites me to Christ, as the branch is united to the vine. Now the branch receives from the parent stem all it needs, all the sap it can utilize; and as it uses what it receives, it grows, and its power of utilization increases and the supply of sap is augmented. There may be a very large and fruitful branch, there may be a small one having but few clusters; but each one receives from the vine all it can utilize; the resources of the vine are as much for one as for the other; there is one law for all, to abide in the vine and receive from the vine according to the capacity for utilization. If ye abide in me and I in you, (my words in you,) ye shall ask what ye will and it shall be done unto you. According to your faith be it unto you. Who is he that overcometh the world but he that believeth that Jesus is the Son of God. And the reason is presently stated: He that believeth *hath* the Son of God. Has he ability? he has the Son of God. Has he wisdom? he has the Son of God. Has he holiness? he has the Son of God. All things that pertain to life and godliness are given him in Christ.

The commandments of God express the mind of God as to the life the believer should live. 'Ye are my friends if ye do whatsoever I command you.' God shows me what he would have me to be. When I came to Christ, I was made to understand that I had no power of my own, apart from Christ, to yield acceptable service to him. The question then does not relate to what I can do, but to what I may receive from Christ. And the consecration must in the nature of things be as the faith. Consecration is not a determination to live for Christ; but it is the placing of all our powers, moment by moment, at the service of Christ; it is not what is proposed but what is carried out; and it must always be, just as the faith. Many Christians have deceived themselves grievously by looking upon consecration as a solemn act, made in a special hour of devotion, whereby the individual of today gives all his future time to the Lord. They wind themselves up to a certain pitch in sentiment and then run down in practice hour by hour, till they have run out. Now consecration is just the holding our powers for Christ, moment by moment, and is utterly impracticable save by faith.

As we remarked in the first article, the believer has unlimited moral power in the Holy Spirit. The Holy Spirit is given to the believer to abide with him always, and omnipotence is thus brought into the region of man's corrupt nature to create it anew in righteousness and true holiness. Not so to create it anew in holiness as that it shall become less in need of the Spirit; man's perfection is found in the fulness of the Spirit's indwelling. Let a man fully understand that he is of himself absolutely incapable of doing what is pleasing to God, since it is not pleasing to God that man should act by himself at all; neither man nor any other moral and intelligent creature; sin is just independent action, separation from God. There is none good save One, that is, God. What good thing shall I do that I may inherit eternal life? asked the rich young ruler. What he needed was to abandon the idea of personal goodness, and receive the divine goodness incarnate in Christ. Without me, apart from me, you can do nothing; for what you thus do is like false coin, and has no sanction in the kingdom of heaven.

"My grace is sufficient for thee." Now this is the whole question. Not how much can I do, but how much can grace in me. "God is able to make all grace abound towards you, that ye, having all sufficiency, may abound to every good work." "By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

Our consecration then is just the grace of Christ received by us and manifested in and through us. But this grace will be according to our faith; and if we have the belief that it may not be received in the full measure demanded by our obligations, then that settles the matter for us; we shall not receive it in that measure. We cannot attain the blessing unless we believe it attainable. Christians must acknowledge that the promise of grace is no more limited than the command to be holy. Just in the measure that service is demanded is grace promised. Still they have been in the habit of viewing certain passages as teaching that, as a matter of fact, this fulness of grace is never enjoyed in this life. The 7th of Romans was long thought to show this, but is now generally understood to show what the law can do and what it cannot do. Another misunderstood passage is Gal. v. 17: "Ye cannot do the things that ye would," has been thought to mean that the flesh counteracts the work of the Spirit, and hinders us from doing what we would wish to do. But a glance at the context will show the meaning to be: If ye walk in the Spirit ye cannot fulfil the desire of the flesh, but are constrained to deny yourself; walking in the Spirit ye cannot do the things that ye naturally would. The entire context is in harmony with this.

MR. MOODY'S PREACHING.

In order that we may learn the various lessons that the great Head of the Church is bringing before us in the revival which has attended the labours of Mr. Moody, it is important that we should give due heed to

those qualities that specially characterize his preaching. We must not forget that he lays chief stress upon the united, believing prayers of God's people preparing the way for his services. Throughout, his great solicitude is to honour God and give him the entire glory of what is accomplished. We find in one of the special numbers of the *British Evangelist,* an article by the Rev. W. P. Mackay of Edinburgh, in which we read the following statements regarding Mr. Moody's services :

Mr. Moody's excellent plan of making the Bible speak for itself by quoting text after text and commenting on them, and enforcing them by striking illustrations, has been of eminent use among Christians who had life but no liberty. Christ has said through him to many a bound and groaning one, " Loose him, and let him go."

His mind has evidently been in contact with clear Scripture teaching, such as one seldom meets with in our day: for he has learned to draw his words of grace and truth from the clear crystal river of divine Revelation, and not from the muddy streams of human theology: and if we, ministers of Christ, are still to get a hearing from the people who have hung as if spell-bound on the ministry of Mr. Moody, we must preach in the same simple, Scriptural, loving, and direct manner. He has lifted up a crucified and glorified Christ, honoured the Holy Ghost by believing in His constant presence and grace, and His gospel has been made the power of God unto salvation to unnumbered souls. We calculate that as many as 30,000 have listened to his beseeching voice.

We do not quite sympathize with some of the things which have been said about Mr. Moody's preaching, and especially that he is not eloquent. What, we would ask, makes the meetings flat when he is absent, but the want of a quality he possesses? and what makes them full of life and spiritual emotion when he is present, but just the superior divine eloquence which flows in his burning words, as if an electric current were passing through every heart?

He is the most powerful speaker—the most eloquent preacher—who most fully carries an audience with him and produces the greatest results; and if Mr. Moody is judged by such a rule, he is one of the most eloquent of living men, for none of us here who are ministers feel the least desire to speak if he is present, for with all our university training we acknowledge his superior power as a heaven-commissioned evangelist. He has the all-powerful eloquence of a man full of the Holy Ghost and of faith, and fired with indomitable zeal for the glory of Christ and the salvation of souls. He may be devoid of rhetoric (and that, we suppose, is meant), and he may use his freedom in extemporizing grammar to suit himself, but withal Mr. Moody is the most eloquent, as he is the most successful preacher amongst us. The Lord be praised for giving such gifts to men, and for the thousands of souls He has converted by him in this city, or set into the liberty of grace by a fuller knowledge of Christ and His finished work!

But we have no doubt that a very great part of Mr. Moody's superiority over most ministers as a preacher of the Gospel arises from his superior knowledge and grasp of the Holy Scriptures.

Messrs. Moody and Sankey's principle for Gospel work is the recognition of the divine unity of the one body of Christ; and accordingly wherever they go they say, in effect, A truce to all sectarianism, that the Lord alone may be exalted: let all denominations for the time being be obliterated and forgotten, and let us bring our united Christian effort to bear upon the one great work of saving perishing souls. It is a charming sight to look back over the past eight weeks and think of men who, it appeared, were for all time to come in religious antagonism because of their controversial differences on the Union question, sitting side by side on the same platform, lovingly co-operating with those American brethren and with one another for the conversion of souls. All old things seemed to have passed away, and all things had become new, and all rejoiced together in the blessing which had been so richly vouchsafed by the God of all grace.

Let us give particular reference to what is here said about making the Bible *speak for itself.*

'To-day, if ye will hear his voice,' says the Psalmist. Many have the Bible and are accustomed to read it and to hear it preached, and do not deny its inspiration, yet have they never once heard the voice of God in it. The Jews had the Scriptures and gloried in them, and yet the Messiah said to them, Ye have not heard his voice at any time. And again, He that is of God heareth the words of God; ye hear them not because ye are not of God. It is a great moment in a man's life when the word becomes to him the voice of God speaking to his soul, a message of God given him directly. The word of God is God speaking. See Hebrews iv. 12, 13, where a description of the word runs into a description of God. That the word of God may have its appropriate effect in the heart there is needed faith to hear God speaking by means of it to the heart. All that Mr. Moody has accomplished is just this, he has been the means of bringing the people and the word nearer together. There is reason to believe that too many of our church arrangements aim at and tend toward something very different from making the word speak for itself. There is too much of worldly wisdom, of man's ideas, of conventionality. There is a vast deal of preaching that leaves God and the hearer at just the same respectful distance from each other. Men go to church with as little idea of hearing the voice of God as they have of being shaken by an earthquake. The true preacher of God's word must deny himself and be thoroughly receptive of God's word himself, that it may become part and parcel of himself. Thy word was found and I did eat it, says the prophet; and John tells us in the Apocalypse, as introductory to the evangelization of all nations, that he not only took the open book from the angel's hand but ate it. The sermon with which the dispensation of the Spirit opens, Peter's discourse on the Day of Pentecost, consists of little else than passages of Scripture strung together with their application to Christ pointed out. And if any one will look at the first four chapters of Hebrews he will see that they are replete with quotations, and will understand the force of the exclamation (iv. 12), For the word of God is quick and powerful, and sharper than any two-edged sword.

Too many ministers seem to have the impression that it is their duty to bring out what is least obvious in the teaching of the Book; as though ordinary minds could find out the more obvious. But the needed thing is to bring the minds of men under the power of those obvious teachings, and still more fully under them; and the ability to present the most familiar sentence in the Sermon on the Mount in such a way as to make it a power in the minds of the hearers is really more to be desired than to have at command all the fruits of modern criticism.

The specimens given of Mr. Moody's plain talk, show us the very points insisted on in Mr. Taylor's Model Preacher, as characteristic of the best Gospel preaching, viz. clearness, earnestness, naturalness, literalness, appropriateness. Under the head of naturalness Mr. Taylor says :

Do not think, my brother, of trying to interest an audience with anything that you could not tell with interest to one man. That is a very good rule of testing your preaching matter, which has been practical in my experience for years. Any dry arrangement that would be a bore to one man, will be no better when preached to a thousand, and a style that would not please and entertain one man will be but little better suited to the mass. But for the fact that custom has so long sanctioned the stiff, unnatural style which is so common, the people would not endure it. Yet that is one principal reason why we so often preach to empty seats.

Let the subject of your discourse, together with your arguments, illustrations and points of application, be clear to your own mind. Let your heart be burdened and thrilled with its importance; claim the promised presence of Jesus; arise before your audience with the conscious fact in your heart "I am an ambassador of Christ, sent to treat with dying eternity-bound souls; upon the effect of my message to-day hangs probably the destiny of more than one of my hearers. O Jesus, hast thou not sent me? Am I not teaching them to observe all things whatsoever thou hast commanded? Thou wilt be with me according to thy promise. Holy Spirit, Thou wilt attend thine own truth. I cannot sound the depths of the heart. I cannot turn the tide of depravity in the sinner's heart. Thou alone canst do the work. I will by thy grace do the best I can, and leave myself, my cares, and my people in thy hands."

THE SUNLESS NATION.—XXIII.

(*Concluded.*)

On reaching the path that led up to the cave, One-eyed and the Chief found one of the band there posted, who hastened to inform his master that intelligence had been received of a large force despatched for the rescue of the Prince. Already they had stationed bodies of men at each of the points of egress on the outskirts of the wood, and were traversing the forest in every direction with full determination to destroy utterly, root and branch, the band that had so audaciously carried off their sovereign. The eyes of the Chief flashed fire, and his hand instinctively sought the hilt of his sword. He hastened up the path, but One-eyed, notwithstanding he was a cripple, managed to get near enough to him to say:

Look to your new-found friend. He will not fail you. Bid your old master be gone. It is the moment of temptation. Win your first triumph through him who for you suffered all. Be more than conqueror through him.

The Chief relaxed his speed, and they ascended the path together. He said:

It is not my own life merely that is at stake, but the lives of all my followers are threatened. May I imperil them? I have led them thus far, and am largely responsible for the course they have pursued. I might lay my own head on the block; can I surrender them to the headsman?

One-eyed.—We will wait upon the Master and he will show us the path of wisdom and blessing.

Light-seeker and I, One-eyed and Lucius came together on a little ledge not far from the mouth of the cave, and in full view from thence, and united in praising Him who willeth not that any should go to the realm of lasting darkness. The men of the band looked on in wonder and confusion as they saw their Chief uniting with us in lifting up his hands to the Lord of excluded light. The light from the stones on our heads flashing upon the surrounding rocks showed us the words, I am the Way, the Truth and the Life.

Lucius.—Yes, it is plain enough what I have to do. Farewell, a long, a lasting farewell, to falsehood! I follow the Truth, and the way of truth is the way of life, whatever it may seem to be.

We repaired to the cave. Lucius and One-eyed went at once to the Prince, who was sitting wrapt in his cloak a little within the entrance of the cave. When the Prince saw his son, the One-eyed, he looked at him with mingled emotions. First there was a bitter feeling of self-reproach, as he looked upon his own son whom he had so barbarously mutilated, and that not for any treachery, but simply because of his loyalty to the King of kings; and the thought flashed across his mind that a merited retribution had overtaken himself. But presently he exclaimed;

And what are you doing here? Could you find no better companionship than this? by joining yourself to these evil-doers you give the best evidence that I judged rightly of you when I banished you from my realm.

Lucius.—He is not one of us. He and his companions heard of us and of the life we are living, and with an extraordinary magnanimity they came among us to tell the glad tidings of salvation and seek to win us to a better way. They made light of their own lives that they might tell us of the Friend from above who died that we might live. Through the testimony of your son, I have been brought to see my wickedness and folly and to submit to the All-worthiest, who has given me a new heart, so that now it is a small thing to me

that I should be cut off by man, as I so well deserve to be. And I come now to confess to you my great fault in having laid hands on you and brought you to this place, to declare to you that you are free to go whithersoever you will, and to add that I now surrender myself to you to receive the doom which is due to me for my crimes. Let us go at once. Your own troops are in the neighbourhood, and I will conduct you to them.

The Prince looked long and steadily at his son. With tears he at length said:

Oh, my son, I have sinned grievously against thee and my own soul. Thou hast overcome. Surely he whom thou servest must be Lord of all, to teach thee thus the art of conquering my hardest heart. In hacking and mutilating thy poor body, I was simply endeavouring to take revenge on that great Being in whose name thou hadst spoken to me. I called thy speech temerity, but it was love. Light-hater was my name and character. Thou mightest have appealed to the sympathies of my people, and the sight of thy bleeding stumps would possibly have awakened their sternest wrath against me and imperilled my power. No; thou didst hasten far away, and wouldst utter no word against me. But He in whom is thy confidence has made thee this day the means of saving my life, and of more than that. For it is still possible that I may not escape alive from this band; but I see now that there is something better than life; it is the love of the Mightiest come down into thy heart and into the heart of this Lucius, and may I not say into my heart, Why am I so drawn toward thee? I wish never to lose thee from my sight. I cannot be happy unless I know him who has given thee the light that flashes from thy forehead.

At this moment there was a discharge of fire-arms. The troops of the Prince had made their appearance at different points on the rocks above, and were opening fire on the men of the band near the mouth of the cave. Lucius sprang to the front and made signs to the troops that he and his would surrender. His own men cried out vehemently against such a course. They exclaimed that they had been betrayed, and talked of hurling Lucius down from the rocks. He said to them:

'You may do so. But resistance is at an end. These troops are certain to overmaster you. You will say it is better to die resisting, than by the executioner's axe. But your lives will be spared, I am confident. I take upon myself the responsibility of our offences, and will suffer the extremity of the law.

"Follow me," exclaimed one of the men, sword in hand, and they all followed him as he rushed into the cave and made his way by a hidden passage to another part of the valley, trusting probably that they would be able to evade pursuit for the present and afterwards escape to another part of the country. The Prince made his appearance in front of the cave, as did the other captives, and it was not long before they were on their way to the Prince's capital. Lucius was tried and convicted, but was pardoned, the Prince himself becoming responsible for his future good-conduct.

Epitome of News.

Saturday, March 14, 1874.

—*Indian Statesman;* Paris: "All the pretenders to supreme authority, while scheming to upset the septennial power, burn incense before MacMahon. The Count de Paris professes intense reverence for MacMahon. The Duc d'Aumale is MacMahonist to his finger-ends. Gambetta and his organ the *Republique Française* lavish lip-worship on the seven-years President. The Count de Chambord, however his opinion regarding the modern Bayard may have altered since November, thinks well for the present to refrain from telling him a piece of his mind. The Bonapartist and Orleanist papers laud to the skies MacMahon, who modestly plagiarizes the late Emperor's speeches made in the palmy days of the Empire, each time he is called upon to answer a public address."

—The death of the oldest Portuguese merchant of Bombay, Mr. Amador Viegas, is announced.

—The Reliefs for 1874-75 are as follows:—

To go out.	*To return.*
6th Lancers.	5th Lancers.
4th Brigade R.A.	18th Brigade R.A.
2-9th Regiment.	26th Regiment.
2-15th Regiment.	37th Regiment.
1-18th Regiment.	41st Regiment.
81st Regiment.	49th Regiment.

—*Educational Record:* "We are glad to hear that it is intended to preserve the open space between the University buildings and Rampart Row for a public garden."

—"The Rev. E. H. DuBois, formerly of Bombay, now of Madras, has been appointed a Fellow of the Madras University. His was the only appointment made this year."

—Mr. Ashur, Executive Engineer at Goordaspoor, has been found dead in his room, shot through the heart, with a gun beside him.

—Tatler in the *Bombay Gazette:* "I believe his [Major Holland's] death lies at the door of the following circumstances. Eight years ago he was concerned in the building of barracks at Belgaum. A short time ago these barracks were found to be cracked and in a dangerous state. It was then discovered that instead of the barracks having three-feet foundations, as had been always understood, they had only eighteen-inch foundations. Major Holland was in England on furlough when the discovery was made. After his arrival in Bombay, about three months ago, almost the first news he received was that his services would no longer be required in the Public Works Department of Bombay. I suppose that the Hon. Colonel Kennedy knows the particulars of this part of the story. Major Holland saw that he was ruined. It was in vain for him to plead that he had left the barracks in charge of a subordinate while he himself was engaged in public works elsewhere; that this subordinate received positive orders to make the foundations of the necessary depth; that this subordinate told him that he had done so, and actually charged the price of three-feet foundations. These pleas could not alter the stern fact of his dismissal from service in the Public Works Department, nor raise his income from the bare Rs. 400 of his rank."

Monday, March 16.

—*Times of India;* Egutpoora, 15th: "Incline Guard Nelson was just going out with his train at 9-30 P.M. last night when he accidentally missed his footing and fell between the brakes, and was run over by the train. The left arm was much lacerated, and the right hand seriously injured. The poor fellow was immediately taken to Deolalee, where the arm was amputated three inches below the shoulder; it was expected that some of the fingers of the right hand would also have to be cut off to-day."

—The Soldiers' and Sailors' sports came off on Saturday afternoon, on the Esplanade.

—The verses found in Major Holland's room are said to have been in the handwriting of his wife.

—Mr. Connon, Senior Magistrate of Bombay, goes to Europe for three months.

—*Friend of India:* "A correspondent, who, it may be well to state, is an impartial layman and is not a Baptist, writes to us as follows of the unhappy schism which has extended in the Karen Church at Tonghoo:—'Things are getting worse than ever. Mr. Warren has been supported by the Bishop, and is now erecting a school opposite the American Baptist Mission school, while he himself occupies a building made over to him by Mrs. Mason situated between two private residences of the American Missionaries. It is the opinion generally that Mr. Warren is behaving indiscreetly, and the result is the Karens themselves do not know what it all means. Damage has been done already which it will take many years to eradicate.'"

—The same: "The Rev. S. Matteer reports, from the Trevandrum district of Travancore, 'a year of steady work and quiet but marked increase' in 1873. Six new congregations of more than 800 professing Christians were added to the Mission, raising the number of the converts to 3,596, in 36 congregations, besides adherents. But for the want of teachers and preachers there would be many more, the Pariah and Pulayar population showing an increasing desire for instruction. In their heathen state they are polygamous *and* polyandrous, and inheritance goes by nephews. The one difficulty they find in Christianity is that it forbids very early marriages."

Tuesday, March 17.

—The *Times of India* says that Alpine ice is now imported into Bombay. Viâ the Cape the Alps are further off than New England, but we suppose the new ice is brought by steamer.

—On Friday last 17 houses were burnt at Surat.

—Three millions' worth of property is supposed to have been destroyed in the burning of the Pantechnicon.

—A Surat paper states that a Parsee inhabitant of that place, who was temporarily residing at Poona, has embraced Christianity.

—A Hindoo resident of Ahmedabad, who was excommunicated some time ago, has been readmitted into caste, on his paying Rs. 500 to his caste members.

—The *Gujarat Mitra* says that "Mr. Grattan Geary has succeeded Mr. Wood as Editor of the *Times of India*."

— A new cable, 200 feet of which shall weigh only one pound, is proposed to be laid between Ireland and America this summer.

—*Lucknow Witness:* "We are informed that Mr. E. C. Johnson, formerly of the Indian Home Mission, has eluded the vigilance of the Commissioner of Peshawar, and has gone on a missionary tour among the Khyberee tribes. He crossed the frontier in disguise some weeks ago, and has not since been heard from."

—"Portions of the Bishop of Lincoln's sermon against Temperance are said to have been reprinted, framed, and hung up in public houses for the aid and comfort of the publicans."

—"Rev. T. V. French, the highly respected Principal of the Lahore Divinity School, has been obliged to go to England for his health."

Wednesday, March 18.

—*Bombay Gazette:* "The manifesto of the Prince Imperial at Chislehurst marks the entrance on the stage of French politics of a new and important character. Hitherto counted as only a boy, the prince who inherits the name of Napoleon becomes henceforth the head of a great political party, of a party which, in spite of the misfortunes of 1870, can still probably count on the support of a majority of the French people. It is difficult not to believe that the future of France must belong to either Gambetta or Napoleon IV., and more wonderful things have happened than a coalition of the parties which these two names represent. France, since the fall of the Empire, has decisively rejected the Bourbons, and has shown marked indifference to the Republic; and the present form of government, described as the Marshalate or the Septennate, is avowedly nothing more than a temporary expedient for preserving order till the country can make up its mind how it will be governed."

—Same; Cochin telegram, 17th: "The chief officer and four men of the *Arracan*, which vessel has been burnt at sea, arrived here to-day in the ship's gig. The second officer, with four men in the pinnace, had kept in company with the gig until the 23rd February."

—Calcutta telegram, 17th: "Distress is increasing in Tirhoot. The number of people employed on relief works rose from 20,000 to 110,000 in ten days. Some applicants are emaciated, but prefer going on works instead of entering poor-houses. All belong to the ordinary labouring classes. Some three or four deaths from starvation are reported. Food, though dear, is still obtainable in the markets (up to ?). Ten miles from Durbunga the railway is already laid, and it will be ready by the end of April. No deaths from starvation are reported in any other famine districts. In North Chumparun the condition is worse; the people are becoming more dependent on Government. Much distress is being relieved in Rungpore; other districts are no worse. Nearly 400,000 persons are employed on the relief works. Charitable relief organization being completed."

—"At the end of 1869 there were 24,187 sailing vessels registered as belonging to the United Kingdom, but at the close of 1872 there were only 22,103, being a decrease of 2,084 vessels. At the end of 1869 there were 2,972 registered steamers, while at the end of 1872 they had increased to 3,673, or by 701 vessels."

—*Bengal Christian Herald:* "Open-Air Missionary services in English, under the auspices of the Calcutta Missionary Conference, have been held on the *maidan*, near the Esplanade, East, every evening since Monday last, at ½ past 5 o'clock. The services consist of hymns, prayers, and addresses, conducted by Ministers of the Gospel, European and Bengali, who relieve one another in the work. The attendance averages from two to three hundred, and although Hindus and Mahomedans, in whose interests the services have mainly been got up, do not constitute the prevailing majority, yet a goodly number of them are present, and appear to be considerably interested. There is enough to indicate that the services may be continued with advantage. Perhaps Dalhousie Square, around which most of the Government Offices are located, might secure a more numerous Hindu congregation. A young man, who had for some time been

seeking baptism, was baptized at the Tuesday meeting."

Services like these were commenced in 1872 on the Esplanade, Bombay, by the Rev. Wm. Taylor, and have been maintained with increasing interest to the present day.

THURSDAY, MARCH 19.

—*Bombay Gazette:* "On Friday last a Court of Inquiry was held at Poona on Captain Rowlandson, 17th N. I., who, on the rising of the Court, was put under arrest. The charge against Captain Rowlandson is that he has tampered with certain funds in his care, connected with the officers' mess."

—Mr. P. Ryan is now Acting Third Magistrate in Bombay.

—The Prarthana Somaj celebrated their seventh anniversary last Saturday.

The *Bombay Gazette* says: "The morning service was conducted by Mr. Moorlidhur Girdhar in Gujarati at the usual place of weekly worship in Dr. Manekji Aderjee's oart at Girgaum. The audience numbered between 150 and 200. The subject of the sermon was the necessity and desirability of public worship. The evening service was held in the open garden, which Dr. Manekji kindly placed at the disposal of the Samaj for the purpose, The centre of the garden was enclosed by arches of lamps, overhung with festoons and flowers, and over the pulpit was hung, in letters of fragrant and divers-coloured flowers fixed on a red ground, the name of the Somaj surmounted 'God bless the Cause.' The evening service, which lasted from 6 to 8 P.M., was conducted by Professor Ramkrishna Gopal Bhandarkar. The subject was a text from the Upanishads, the substance of which was—'Truth alone is triumphant, and not falsehood. Truth opens a resplendent path by which good men go to the supreme abode of all truth.' The congregation numbered more than 400, including 30 ladies."

FRIDAY, MARCH 20.

—*Overland Mail*, February 27: "Mr. Kuehne, the German missionary, who had been kept captive in Coomassie for nearly five years, gives a description of the scenes daily occurring in the Ashantee capital, which pass all belief, in their horror.

"Mr. Kuehne says that no days passes without slaughter, in the streets, of innocent slaves and freedmen. He speaks of it as a common incident to be sitting in the doorway, or walking in the street, or looking on at some spectacle, when the next man is suddenly seized by executioners, who run a knife through his mouth from cheek to cheek, so that he may never speak again. He refused ever to witness the horrible orgies, but it was impossible to avoid seeing the dead bodies which are left daily to lie in the streets while the pigs feed on them in the public thoroughfare, dragging them about with every conceivable effect of horror and indecency. There is one huge charnel-house, or block, over which for ages the vultures have never ceased to hover and to swoop down into. The stench of this is so fearful as to make passage within a very considerable distance of it almost unendurable, Here the great sacrifices are made, as many as 200 having been recently put to death within it in one day.

"Altogether independently of these sacrifices daily on a small scale, frequent on a grand one, excuses for slaughter are never wanting. There is a certain place where each of the past kings of Ashantee has a room, and where daily food is placed for them. Into the actual presence of the skeletons of the kings no one but the King himself ever enters. But it constantly occurs that the wretched mud roof of some one of these chambers tumbles in. Then the King himself goes down with the necessary labourers and sees it repaired. All besides the King who have thus been there are slaughtered. There are a variety of duties of this kind which, as soon as performed under order, entail death on the workers. Mr. Kuehne speaks of these as of daily incidents, though, of course, there are momentary lulls, and the degree to which they are done at different times differs immensely. When spirits have to be exorcised, the plan is to take small children, tie them up in cloth, and drag them through the streets all day. As a rule, the great object is that no victims shall die before the evening."

—The trial of Langalibalele commenced at Natal on Jan. 7, the Lieut.-Governor presiding over the Court. The latest telegram which had reached Cape Town says there were more than 700 prisoners awaiting trial.

—The P. & O. Co. offer to bring the English mails in one or two days' less time, if allowed always to bring their steamers through the Canal.

—The *Gwalior*, with the English mails of March 6, left Aden for Bombay, Wednesday night, at midnight.

—Telegram, Aden, 19th: The S. S. *Kwantung*, which was sent to the wreck of the *Woosung*, has returned; five hundred casks of indigo and a few bales of silk only were saved out of her cargo.

—The guard Nelson died of his injuries received at Deolalee. The *Times of India* says: "The widow, who was rescued as an infant from the massacre at Cawnpore, has, it is sad to say, no known relations, and had been for some years an inmate of the Nassick Native Christian School."

—Deaths last week, 315.

—The case in which the proprietors of the *Times of India* were defendants has been decided against Mr. Mull, who was held to be personally liable for the loan of Rs. 50,000 advanced him by the plaintiff, while the suit as against Colonel Lees and Mr. Wood was dismissed.

Selections.

THE SCRIPTURAL POSSIBILITIES OF FAITH.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—JUDE 20, 21.

Dear Brethren,—The Church of Christ is being roused in every direction by the Spirit of God to inquire what are, in relation to the life that now is, the Scriptural possibilities of faith.

The security of the believer as to pardon and future glory, and his oneness with the Christ in whom he has put his trust, are but the foundation, not the ultimatum, of a life of practical holiness and effective service.

Many who are thoroughly grounded in the first principles of the doctrine of Christ are earnestly inquiring, "May I not, through a crucified and risen Saviour, claim a practical, hourly victory over sins which now constantly overcome me? And may I not consciously 'abide' in Christ in a life of maintained communion?" They would not confound this with supposed theories of "perfection in the flesh," or absolute sinlessness, but soberly inquire, "May I, by the exercise of faith, obtain uniform deliverance from known sin?"

In the ever-increasing light of God, many whose lives have expressed much devotedness to the Lord have of late been asking themselves, "Have we indeed yielded ourselves to God '*as those that are alive from the dead*'—as living sacrifices, brought to the altar to be the Lord's wholly and for ever? May I not by faith do this definitely and *now?*"

Many Christians are awakening to the responsibility of meeting the question, "Is not faith superior to all circumstances and difficulties? And is it not able to displace the sin of unbelief—the sin which doth so easily beset us (compare Heb. xi. with xii. 1)—the sin which lies at the root of all other sins, and is their cause? The Holy Spirit is to 'reprove *the world* of sin, because they believe not on Me;' should not I, as 'a believer,' be free from the world's sin"?

Many are mourning their want of power for service, and sadly exclaiming, "Why are not the living waters flowing from me as 'rivers,' instead of the stinted, intermittent streams which now are mine? May I not in the future be 'endued with power from on high' in a measure never known, not even hoped for, in the past"?

What is it to "be *filled* with the Spirit"?—is the inquiry of many. May *I* hope for it as a reality in my experience. If so, when?

Is it my privilege to "rejoice always"? Many who know the gladness of praising God in occasional seasons of joy are awakening to the possibilities of "rejoicing in the Lord always," and are asking, "May not praise be a continual *attitude*, and not an occasional act only of my soul?"

It is to answer such questions plainly and practically for ourselves, and for those who are specifically given to the work of the Lord, that we have been led to propose three days of waiting on God in prayer, and in diligent searching of the Scriptures. We feel that the time will not be lost if it shall result in our becoming *believing Believers* in the word and promises of God, and in our returning to our several fields of labour in a realization of being "crucified to the world;" definitely and wholly yielded to God; exercising faith's victory over the world and unbelief; endued with power from on high" as never before for the service of God; knowing something of what it is to be "filled with the Spirit," and enabled to follow the exhortation to "rejoice always."

At such a time as this, when the Lord is sending forth his life-giving words, it is impossible to over-estimate the need of increased power in those who are called to be "workers together with Him."

For these results let us come together, assured of an actual and definite realization of that word, "They that wait on the Lord shall renew their strength. They shall mount up as on wings of eagles, run and not be weary, walk and not faint."

What would the Church be, and what might we not do, were we believingly to grasp and develop the Scriptural possibilities of faith!—We are, dear brethren, yours in the Lord,

STEVENSON A. BLACKWOOD.
FARNHAM.
THOMAS P. BEAUCHAMP.

Miscellany.

—At one of the meetings in Edinburgh, Mr. Moody explained his mode of conducting church work. Every Friday evening he has a tea-meeting at the church, attended by elders, deacons, and managers. The first half-hour is given to business; during the second they converse on the passage of Scripture that is to be the topic at the prayer-meeting which follows. The attendance is always large, larger than the membership of the church; and, so far from their finding any difficulty in getting people to speak, four or five will start to their feet at once. His church is a mission one, which began with a class which Mr. Moody formed when he was twenty-one years old. The population is migratory; but he has four or five vigilant elders to look after them as long as they are in the place. These elders take the charge, and conduct the services in Mr. Moody's absence, as they are doing at present, without any falling off in the attendance. The office-bearers set the members to work—some to conduct cottage prayer-meetings, some to teach Sunday-schools, some to gather in idlers and the like—and these workers are mostly hewn out of the rock, made out of the most unpromising material. Some had been infidels, some rum-sellers, some drunkards, and not a few of these are bright specimens of Christian character. The great work of the office-bearers is to set others to work.

He was asked also what a minister should do with the members of his congregation who were not Christians. He must either get them into the fold or out of it; as they were, they were only standing in the way. No unconverted man should be in connection with the Christian Church. If allowed to remain you deceive them, encouraging them to go to hell, under the delusion that they are going to heaven. We would not get on at all in America with unconverted members. Worldly men don't read the Bible; they read the lives of professing Christians. If their lives are inconsistent, I must get them out, or they will drive me out.

He advised the ministers—

(1.) To have a number of blank circulars, fill them up, and address one to each office-bearer, inviting him to tea in the vestry. If only five come, begin with them; get them warmed and set to work, and they will warm the others or drive them away.

(2.) Let your prayer-meetings be open, and let the elders take part, and encourage young men also to take part. Such prayer-meetings will be crowded, and they will quicken the elders and all others, including the minister, who will preach better when his hands are so held up.

(3.) Let there be a yoke-fellows' band to go out into the streets and lanes and bring in young men. Suppose one of these brings in a young man from the streets to the service, he will be praying for him all the time I am preaching, and afterwards he will speak to him to see what impression is made. Some of our best members have been secured in this way. When a soul is brought to Christ, it is impelled to bring in others. When I began to speak, I could not put two sentences together; and I was strongly urged, especially by elders, to desist. Yet I beg to say, in all humility, that I have the largest congregation in Chicago. And it is not that I have any eloquence, for I have none, but I have the faculty of making others work. This is most important. Let me give an

example. A man came once to Chicago greatly impressed with the wickedness of the city. He went out on Sunday night to judge for himself. He had not passed five blocks before he was asked five times to go and hear me.

In Cleveland, United States, 1,500 people were brought in just through some young men preaching. Many are lost to the Church, not to Christ but to the Church, by the want of confession. My friend, Mr. Balfour, says, Confess Christ at home. Yes, first, but when converted it is very important to make a stand and confess Christ everywhere. If the Church has been the instrument of conversion, the new converts should tell it to the Church. Of course, in doing so they will make mistakes at first, but that keeps them humble, "Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mark v. 19.) He was to go home first, but after that he went to Decapolis, and the whole region was stirred by his preaching, and "all men did marvel." Christ said, "Go home," go preaching. No bishop ordained him, but off he went at once, and the effect was marvellous.

—It seems rather a slow business nowadays to be gathering up fragments and saving the littles—a thing to do out of sight and to be almost ashamed of. The gush of generosity that scatters its thousands is much more to the present taste; and this reveals to us how much nearer we are to the vice of extravagance than to the noble virtue of economy. God is frugal in matter. He saves and uses everything. In all this universe he suffers no atom to elude his grasp. He has his agents out, and picks up and employs each fragment. He teaches us how to do much with the littles. In the physical world there is no such thing as waste known. In mind, God allows no thought or feeling or deed to perish. All are wrought into the structure of character. Everywhere the truest economy goes hand in hand with the most liberal bounty. Wise economy is a Christian duty. By economy Christ does not mean parsimony. Under the name of economy no man is permitted to be mean and little and grasping. The Gospel abominates a miser, and throws him up as the fish did Jonah. Many things are done in the name of Christian prudence and righteous saving which are mere stinginess. The roll of saints shows many a rich man, but no skin-flint; many a poor man, but no spendthrift. Economy is enjoined as a moral obligation for high spiritual ends. A man is enabled to serve others in proportion as he guards against waste. The twenty-six little letters of our language make up all the wealth of our literature; the nine Arabic figures all the power of numbers; and the eight notes of the scale all the majesty and enchantment of music. There must be no waste, because extravagance leads to other sins. Society is filled with evils that flow from waste. Money is round and rolls away easily. Extravagance is the disease of the times.

Multitudes have been living beyond their incomes. Luxury has been invited in to dinner, and refuses to leave at tea-time. The pocket-money of the boys and girls in a modern family would have supported the grandfather's household. The great financial cloud that hangs over us has come for the reason that men have not known the worth of a dollar. God has set apart this fall and winter to teach it, and I think he will keep us in school till we have got the lesson. In scattering for worldly pleasure men have driven fleet horses; in saving for worthy uses they have ridden snails. Fashion has been reigning in a fool's paradise. Hundreds of nice young men have been doing nothing but part their hair in the middle, and spend their father's earnings. And as many nice young women have been sticking their hair on the top of their head and helping them. Now, God has come to cut out the proud flesh, and good and bad alike will feel the knife. In the practice of simplicity, honesty, sincerity, true economy, our Christian duty begins. It is a heroic work, and requires a martyr spirit. Save fragments of time; save fragments of opportunity; save fragments of money; but of the fragments of God's gifts to you, saved by your care, you may assist to build his spiritual temple, radiant with his glory, and musical with the chorals of eternal praise.—*Rev. C. L. Goodell's Thanksgiving Sermon.*

—Mr. Grattan Guinness on "Faith and Effort in relation to Holiness": Effort is not the link with spiritual power. Effort is not the hand by which Christ is apprehended, and by which his strength is employed. If *only faith* apprehends Christ, effort has no part in the matter, otherwise *effort would be faith*, which we have just seen it is not. Hence the grave error of those who seek sanctification by their own efforts. These are of two classes: those who do so in ignorance of, or in opposition to, the truth that Christ is "made of God unto us sanctification;" and secondly, those who, while they know and admit that Christ is our only spiritual strength, *act* as if He were not; act in self-dependence, and so fail.

Brethren, we are wholly dependent. Let us consent to depend. In other words, we are but creatures, new creatures, and not the Creator; we are but branches, and not the Vine; we are but members, and not the Head. In order that the hand may move, the Head must move it. Christ, our Head, can do all things; we, without Him, nothing. Let us own this dependence; let us practically acknowledge it. Let us not ignore it by unbelieving efforts; nor deny it by acting in our own strength.

But though faith is not effort, yet faith is the parent of effort. Believing that Christ is our strength does not paralyse the soul. It fills it with energy. Life is not motion, yet life produces motion—the living move. What! *Is the soul passive in performing the will of God?* Is it passive in overcoming its antagonists? Does it make no effort whatever in doing these? Does it make no exertion of power? Does Christ do these things for us, that is, independently of our exertions? Are we reduced to mere machines? Are we mere spiritual machines conscious of being moved, but making no exertion to move? If so, there is an end of obedience. Our obedience is totally destroyed. *Obedience is voluntary action.* It implies will, exertion, effort. To act obediently when opposed by a great force implies strong will and great exertion. The flesh is such a force; the world is such; Satan is such. What! Conquer these without effort! Exert a power superior to theirs without exertion! Act without acting! These are contradictions in terms.

But if it be asserted, "It is not we who act, but Christ in us who acts." What does this mean? That He does our acts by exerting his will without the agency of ours? Again I repeat it, this would be to destroy our obedience. This would destroy all moral character in Christian conduct. It would destroy the personality of our acts. If this were so, *we* should not obey; *we* should not be holy. But what saith the Scripture? "*Work out* your own salvation with fear and trembling, *for it is God which worketh in you*, both to *will* and to *do* of his good pleasure." Admirable balance of divine teaching! Holiness is our *willing* and our *doing*. It is inward and outward. It is voluntary, for it is our willing; it is personal and practical, for it is our doing. It is our willing and our doing God's good pleasure. And both the one and the other by *his working; by his working in us*. This is not to degrade us to machines. It is to ennoble our manhood which He has created in his own divine image. It is to purify and perfect it. It is to make us "workers together with God." Therefore "faith worketh," and "worketh by love." And the fullest faith in Christ does not set aside voluntary effort and personal exertion.

—Mrs. Barbour in the *Christian* on the work in Edinburgh: Last Saturday night a young girl of seventeen, Miss Margaret Lindsay, one of the brightest of the converts, slipped in among the requests for prayer a petition on behalf of four companions, who were grieving her deeply by scoffing at the work of God. On Sabbath evening she ventured to speak to the gentleman who had presided at the meeting, saying that it was she who had given in the request of the night before, but that her companions were not yet softened, and she knew not what more to do for them. She received affectionate counsel, and went away joyful, as had been her wont for the brief happy month since her conversion. It was the music, and especially the singing of the hymn—

"There is a gate that stands ajar,
And, through its portal gleaming,
A radiance from the cross afar,
The Saviour's love revealing.
Oh, depth of mercy! can it be
That gate was left ajar for me?"

which had first impressed her, and she received the full blessing at the Watch-night service, Dec. 31.

On Monday forenoon and Monday evening she was again in her place, took leave of the Assembly Hall, the birthplace of her soul, and said to a friend at eleven at night, "I wish to give you a text. It is, 'Lo, I am with you alway, even to the end.'" All was packed, and ready for her going home to Aberdeen, her school-days being over. At 6-35 on Tuesday morning the train for the North started, and she, with her eyes upon her hymn-book, the leaf turned down at her best-loved song, "The gate ajar for me," tasted once more of the love of Jesus. The awful catastrophe took place; and the collision with the mineral train left her severely injured, and the page of her hymn-book stained with her blood. During the two days of suffering that followed in the house to which she was moved at Manuel, the scene of the railway accident, she often whispered and sung the words of the hymn which was to be her song till death. The minister who watched by her said the expression of her countenance could not be described as she again and again repeated the words in the last line, "For me, for me." She sent a message from her bed to her friend in Edinburgh that Jesus had kept his word and was with her to the end.

"Press onward then, though foes may frown,
While mercy's gate is open;
Accept the cross, and win the crown,
Love's everlasting token.

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven."

Her blood has not been spilt on the highway in vain; God will bless the story of her ascent as by a car of fire to many a listener; already He has done so, and a long train of virgins shall appear with her in white on the triumphal marriage-day, gathered in by her sweet death-song.

It was at the noon meeting of Tuesday that the first news was publicly received of the accident, a gentleman having returned thanks for his escape. Much of God's presence was realized on Monday when Mr. Brown Douglas presided; but on Wednesday, when Professor Charteris gave a remarkable address on "The light enjoyed by the children of God at conversion, through life and in death," the hall, which had been thinner for two days, was crowded, and the impression produced by one after another giving details of the sufferings of those injured in the accident was very deep; many throughout the audience were in tears.

—The work in Dundee: There are many inquirers. On every night of this week since Monday there have been upwards of one hundred conversed with. On Tuesday night I counted as many as one hundred and fifty-two. Doubtless there are many that do not find their way to the inquiry-meeting. Some found the Lord ere the addresses were closed, and needed not to mingle among the inquirers, but went away home with the newly-found treasure. We have seen husbands and wives sitting side by side, and with tearful eyes asking the same momentous question. Parents and children are seen together in the same attitude of earnest seeking after Jesus. Some we have seen from all classes of society, and of every age.

—Report of the U. P. Mission, Rajpootana, Beawr: During the past year sixteen members have been received by baptism into our church. Of these, six are converts from outside heathenism, and ten adult orphans who, after a long period of instruction and probation, and having given good evidence of the sincerity of their profession, were received into the Church.

The first convert from heathenism was a poor widow of the weaver caste, who came from an adjacent village in search of an only son. He, like many more, had disappeared during the dreadful famine of 1869. Taken to the Beawr Poor-house, he was there lost sight of, and the bereaved mother had been unable to find a trace of her missing boy. In the forlorn hope that he might have been sent to our Orphanage, she had paid several visits to its neighbourhood, making eager inquiries about her boy, and scanning, with eyes quickened by the intense love of the mother's heart, and yet half-blinded with despairing tears, our band of boys as they went out to walk. Failing to find him thus, she paid our recent Bhámbhí converts a visit, in the hope that they might give her tidings of her boy. That, indeed, they could not do; but they gave her tidings of Him who is a "father of the fatherless, and a judge of the widow;" of a Saviour whose heart goes forth with a special depth of tenderness and compassion towards the poor lone widow, as at the gate of Nain, mourning for her lost son. And she with softened heart lent a willing ear to the tidings which they gave, and agreed to live with one of the married couples, doing winding and such other work as there is to do about a weaver's household, for "the bit and sup," and learning of Christ and His blessed Gospel. And a

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most diligent and persevering learner she was; fighting nobly against hardness of hearing and the natural obtuseness of a mind all untutored to steady efforts of thought. So her progress was slow; but she firmly grasped what she got, and always clung to the one resolute purpose, "I desire to be the Lord's and to serve Him as I can." And so, when it seemed to us that she had got sufficient knowledge and grasp of the great essential saving truths, she was, after professing her faith in the Saviour before a congregation, swelled by a goodly number of the city Bhámbhís (weavers), baptized into His Church. Meantime, the Bhámbhí widower Rora and she had come to an understanding, and agreed to unite their widowed fortunes, and to take what remained of life's journey together in mutual help and comfort, as "heirs together of the grace of life." So in due time she was married to Rora; and the poor, lone widow who came seeking a son found both a Saviour and a husband, and has proved in her own happy experience that all the promises of God are "yea and amen in Christ Jesus."

The other five converts presented themselves at the baptismal font in one united but very varied group. There was a Rám Sneh Sádh or priest, and, on one side of him, the woman who for years had consorted with him as a Sádhni; on the other, a young novitiate of the same order, but from another part of the country. Then there was an old Rájput, a relation of Ratí Rám's, side by side with a young Bhámbhí. But, all caste prejudices thrown off and forgotten, they met on the same platform to profess their faith in a common Lord and Saviour. Not only the city baniyás, but their wives, adorned with all their multifarious jewelry, came in large numbers to witness the baptism of the Rám Sneh priest."

TELEGRAPHIC NEWS.

London, 12*th March*: Her Majesty the Queen and their Royal Highnesses the Duke and Duchess of Edinburgh made their public entry into London to-day. Notwithstanding a snow-storm which fell at the time, the route from Paddington Station to Buckingham Palace was thronged by crowds, who gave the Royal cortège a most enthusiastic greeting.—Parliament has been adjourned till the 19th of March, when the speech from the throne will be delivered.

Paris, 12*th*: The Electoral Law Bill has been presented to the National Assembly. It provides that each arrondissement shall elect its own deputy; the age of qualification is 25. The Bill disfranchises three million voters.

Hongkong, 13*th*: The S.S. *Sun Foo* has gone ashore on the Gap rocks, 32 miles from here. All lives have been saved.

London, 13*th*: General Sir George Balfour has given notice in Parliament of two motions:—one for organizing the four arms of the service on a less expensive and more efficient system, and for the formation of the army into large corps whereby many duties performed by staff and departmental officers will be entrusted to officers of such corps; the second motion is for a separate system of recruiting and training men for service in India.—A letter from Mr. Gladstone has been published, in which he consents to remain chief of the Liberal party, and will give occasional attendances in Parliament during the present Session. Mr. Gladstone, however, reserves liberty of future retirement, and if desired he will retire immediately.—The Porte has once more positively requested the Khedive to inform the Suez Canal Company that they may either accept or decline a temporary surtax, but that they must obey the rules of the International Commission for determining the net tonnage of vessels passing through the Canal: the Khedive has also been enjoined to enforce the orders of the Porte.—Several accidents are reported as having occurred in the streets of London yesterday; among these, Sir Albert Sassoon met with a fall which resulted in the fracture of his fore-arm.

14*th*: The subscriptions at the Mansion House in aid of the sufferers from the famine in Bengal amount to £46,000.—The Mayor of Manchester has convened a meeting on the 18th instant on the requisition of 159 firms.—Leeds, Salford, Dublin, Southampton, and other towns are also raising subscriptions.—General Patrick Grant has been gazetted Governor of Chelsea Hospital.—Mr. Disraeli, in his address to the electors of Buckinghamshire, says that he will uphold the national institutions and defend the rights of all classes.—The S. S. *Queen Elizabeth*, homeward bound from Calcutta, has been wrecked near Cape Tarifa. Mrs. Allardyce, two children, and Mrs. Suckling were drowned. A steamer from the dockyard at Gibraltar has been sent to render assistance.

Berlin, 14*th*: A Committee of Parliament has rejected the clause in the Army Bill fixing the peace footing at 401,659 men. The national party insists on reduction.—Prince Bismarck is confined to his room with gout.

Penang, 14*th*: Advices from an independent and implicitly reliable source state that General van Swieten is endeavouring to distribute proclamations among the petty Rajahs along the coasts, stating that Acheen has surrendered, and demanding, in consequence, the submission of the Rajahs, the Dutch assuring them of their protection for the purposes of trade, and of respect for their religion. The Rajahs are unanimous in refusing these terms, and are determined upon an armed resistance.—The announcement of Panglimapolim's death was false: he is engaged in constructing strong fortifications near the Kraton, and the Acheenese are concentrating their forces for a grand attack.—The Dutch outposts have been doubled in consequence of a repulse of their reconnoitering forces.

London, 15*th*: Advices from the Cape Coast have been received up to 22nd February. All the troops, with the exception of the Highlanders, have re-embarked. Sir Garnet Wolseley is at the Cape Coast awaiting Government orders. Mr. G. Berkeley was to leave on the 7th instant.—An Encyclical letter has been published condemning the Austrian Ecclesiastical Bills, and urging the Bishops to protect the rights of the Church. The Pope has addressed a similar letter to the Emperor of Austria.

16*th*: The attainment of the majority of the Prince Imperial was announced by telegraph from Chislehurst to-day. The Prince received 6,000 presents and an address, to which he replied declaring that a plébiscite was now the sole remedy for the present political situation in France. He said that he felt grateful for the fidelity shown to the Emperor's memory, and added that nothwithstanding the confidence laid in Marshal MacMahon's loyalty, public opinion demands the plébiscite the result of which he was ready to abide by. Prince Napoleon refused to attend at Chislehurst.—Reports from the manufacturing districts assert the increasing dullness of trade.—Telegrams from Spain state that the operations of Marshal Serrano against the Carlists are being prevented by bad weather.—The *Queen Elizabeth* is breaking up, and the cargo is being washed ashore.—The Committee of the Mansion House Relief Fund have made a fourth remittance of £15,000 to the Calcutta fund in aid of sufferers from the famine in Bengal.—The Marquis of Salisbury has received a deputation of the Manchester Chamber of Commerce. The deputation urged upon Government the importance of appointing members to the India Council possessing commercial knowledge. The Marquis in reply said that he heartily agreed with the views of the deputation, and though a practical application it was a very difficult one. He would do his utmost to meet the wishes of the mercantile community, and he trusted there would be no great difficulty in finding one or two suitable persons to fill vacancies in the India Council as they occur.

17*th*: The following later particulars of the wrecked steamer *Queen Elizabeth* have been received:—Mr. and Mrs. Allardyce and four children, Mrs. Suckling, the chief officer, the purser, the doctor, and ten of the crew were drowned; Captain Suckling, Mr. and Mrs. Robinson, Mrs. Johnstone, three native passengers, and the rest of the crew were saved. The *Princess Somawatty* has been run down off Gravesend by the *Indus*.—Mr. Henry Prinsep has resigned his seat in the India Council.—Mr. Hill, a Conservative, has been elected M. P. for Oxford in place of Mr. Cardwell, now raised to the peerage.—Their Royal Highnesses the Duke and Duchess of Edinburgh paid a visit to-day to the Empress Eugénie and the Prince Imperial at Chislehurst.

Madrid, 17*th*: General Saballs has captured the Republican General Nouvilas, with a force of 2,500 men and artillery, whilst the latter was marching to relieve Olot.

London, 19*th*: The Benchers of Gray's Inn have ordered an inquiry into the conduct of Doctor Kenealy with reference to the Tichborne case.—The 23rd Fusiliers have arrived at Portsmouth.—The Privy Council have affirmed the decision of the Madras Court relative to the Ranee's Pagoda.

Paris, 19*th*: The National Assembly has rejected by 380 against 310 votes a motion of the Left blaming the dismissal of the Mayors.

London, 19*th*: At a public meeting held yesterday at Manchester it was resolved to open subscription lists for the relief of the sufferers from the famine in Bengal; £2,000 were subscribed.—Owing to the reduction of rate of wages by the masters in the manufacturing districts, a revival of trade disputes is announced.—The re-election of the new Ministry was unopposed.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pekin*, *March 19th*:

From Southampton.—Mr. Paliologus; Mrs. Beese, infants, and 2 children; Miss Partridge; Dr. R. Hawkins; Mr. and Mrs. Bromley; Mrs. Montague; Major Birch; Col. Williams; Mr. and Mrs. Perren; Sub-Lieut. Hawkes; Thomas Ross; James Brown; Mr. T. C. Head; Conductor Fox; Mr. Cranston.

From Gibraltar.—Lieut J. Haughton.

From Venice.—Capt. Colledge; Hon. R. Drummond; Mr. Shaw Stewart; Mr. Galten; Mr. Lingham.

From Brindisi.—Mr. Hannsen; Capt. and Mrs. Chapman; Dr. Hewlett; Mr. O'Shea; Col. Alexander; Mr. Maclean.

From Suez.—J. Marinelli.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa*, *March 16th*:

For Brindisi.—Mr. and Mrs. Charles Grant; Surgeon-Major Jones, Mrs. Jones and child; Mr. C. T. Layton; Mr. W. Johnstone; Mr. Hamilton; Mr. J. Gent; Mr. H. E. Sigg; Mr. James Oag; Mr. P. F. Batcher; Mr. A. W. Gilbert; Major Galloway; Mr. E. Butram; and Mr. F. Burke.

For Gibraltar.—Dr. Carvalho.

For Southampton.—Mrs. J. L. Bell and child; Col. and Mrs. Phillips; Mrs. E. Dame and 2 children; Mr. and Mrs. Tracy and child; Mrs. Justice and infant; Mrs. Cocklewin; Mrs. Wright and infant; Mrs. Vyse, child and infant; Col. J. P. W. Campbell and 2 children; Col. and Mrs. Dalrymple Hay, child and infant; Mrs. Barstowe and child; Capt. and Mrs. Percy Browne; Dr. and Mrs. E. B. Brown, child and infant; Mrs. Phayre; Mr. and Mrs. Wright, child and infant; Mrs. H. M. Snow; Capt. Chas. Dashwood; Lieut. P. F. Lambert; Dr. and Mrs. F. G. Constant and child; Mr. Row's 2 children; Mr. and Mrs. Hiller and child; Mr. G. W. Lowe; Driver E. Gallon; Miss Culpeck; Mr. J. L. Watson; Surgeon-General J. Turner; Mrs. H. B. Bellew, child and infant; Mrs. Parker, child and infant; Mr. Hastings Impey; Mrs. Julius Griffith and infant; Mr. P. E. Martin; Mr. John Martin; Mr. L. M. Webner; Mr. A. Stephen; Mr. Geo. T. Pearce; Mrs. G. L. Thompson; Mr. T. R. Alexander; Mr. D. Todd; Mrs. H. S. Daniell, child and infant; Captain Gardiner; Major Trent; Lieut.-Col. Ward; and Mrs. Hampton.

For Venice.—Col. and Mrs. G. Hutchinson; Mrs. Jeffreys; Mr. E. Pye; Mr. John Connon; Mr. G. S. Brown; Mr. and Mrs. John Warden and child; and Mr. Vavasour.

For Suez.—Mr. and Mrs. H. C. Erskine; Mr. D. Fuchs; Mr. and Mrs. Alexander Johnstone.

For Aden.—Captain J. Grierson.

For Malta.—Mr. and Mrs. John Walker.

DOMESTIC OCCURRENCES.

(*Charge for insertion*, 8 *annas.*)

MARRIAGES.

COUSSMAKER—CREWE—March 10th, at St. Mark's Church, Bangalore, by the Rev. H. Pigot James, B.A., Captain M. Forbes Coussmaker, Bombay Staff Corps and Mysore Revenue Survey, to Caroline, daughter of Colonel W. Crewe, Madras Staff Corps.

WINCKLER—MILLS—At St. Matthias', Vepery, on the 12th March, Edwin Winckler, B.A., Head Master, S. P. G. School, Ramnad, youngest son of John Winckler, Esq., of Cochin, to Amy, eldest daughter of J. Mills, Esq.

CAMERON—PENROSE—March 18th, at St. Paul's Church, Poona, by the Rev. S. Stead, Mr. John Cameron, to Elizabeth Jane, eldest daughter of Lieut. Henry Penrose, Commissary of Ordnance.

DEATHS.

WOOD—March 8th, at Aurungabad, the infant son of Mr. W. S. Wood, Inspector B. B. and C. I. Railway, aged 8 months and 8 days.

WORSLEY—March 12th, at Kurrachee, Francis Beville, the infant son of Major G. F. Worsley, Royal Artillery, aged 4½ months.

POTTER—March 13th, at Surat, M. Potter, Esquire, Assistant Engineer, P. W. D., aged 29 years.

WALKER—March 14th, at Mominabad, Deccan, Alexander Bell, son of Captain J. G. D. Walker, 1st Cavalry, Hyderabad Contingent, aged 10 months.

MACDONALD—March 19th, at Mazagon, Sarah, relict of John Kenneth Macdonald, late Conductor, Commissariat Department, H. E. I. Company's Bombay Army, aged 62 years.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received March 1 to March 15, 1874.

Lieut.-Col. J. Goddard, R. E., Feb. 14th, 1875, Rs. 9-10-0; Col. Finch, R. E., Feb. 10th, 1875, Rs. 9-10-0; W. Johnstone, Jan. 7th, Rs. 10; G. R. Wilson, Jan. 12th, 1875, Rs. 24-10-8; Dr. W. J. Vansomeren, 1874, Rs. 9-10-0; Col. Baugh, March 1st, 1875, Rs. 9-10-0; A. Johnstone, Dec. 31st, 1874, Rs. 7-13-9; C. E. Barstow, Jan. 10th, 1875, Rs. 8; T. Glover, Dec. 31st, 1873, Rs. 2; M. Almeida, March 31st, 1874, Rs. 2; Rev. J. Smith, April 23rd, 1875, Rs. 9-10-0; Belgaum Native Library, March 1st, 1875, Rs. 9-10-0; Col. J. R. Fulton, Jan. 21st, 1875, Rs. 19-4-0; Hon. J. K. Bythell, Nov. 21st, 1874, Rs. 8-0-0; Miss Houldsworth, Nov. 18th, 1874, Rs. 12-5-4; Rev. G. R. Navalkar. Sept. 2nd, 1874, Rs. 8; W. Köbke, April 1st, 1874, Rs. 2; Dr. E. H. Joynt, March 31st, 1874, Rs. 2-8-0; E. H. Ensor, 1874, Rs. 8; J. Smale, March 1st, 1875, Rs. 8; W. R. Davie, March 19th, 1874, Rs. 2; G. Ainsworth, March 1st, 1874, Rs. 2; Rev. C. F. Schwarz, 1874, Rs. 9-10-0; Rev. R. A. Squires, March 7th, 1874, Rs. 6-12-10; Major J. Hamilton, March 17th, 1874, Rs. 10.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

NOTICE.—The Rev. C. W. PARK having this day assumed charge as Secretary of the Bombay Tract and Book Society, it is requested that in future all communications regarding the business of the Society should be addressed to him, and all cheques and orders made payable in his name.

Bombay, March 17th, 1874.

HOUSES AT MAHABLESHWAR.

TO LET, from this date to the end of the hot season (June 1874), houses at Mahabaleshwar, furnished.

Rent from Rs. 300 to Rs. 1,000.

The undersigned will be most happy to give any information regarding houses that may be required.

PAUL MYATT,
House Agent.

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